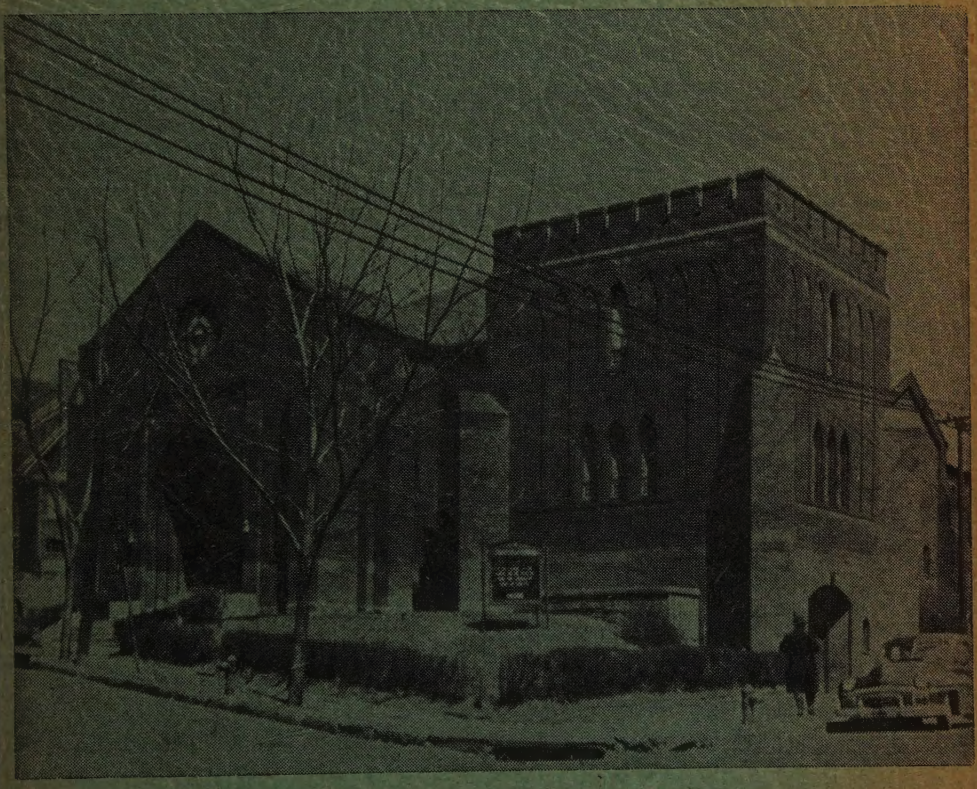
THE A.M.E. ZION QUARTERLY REVIEW



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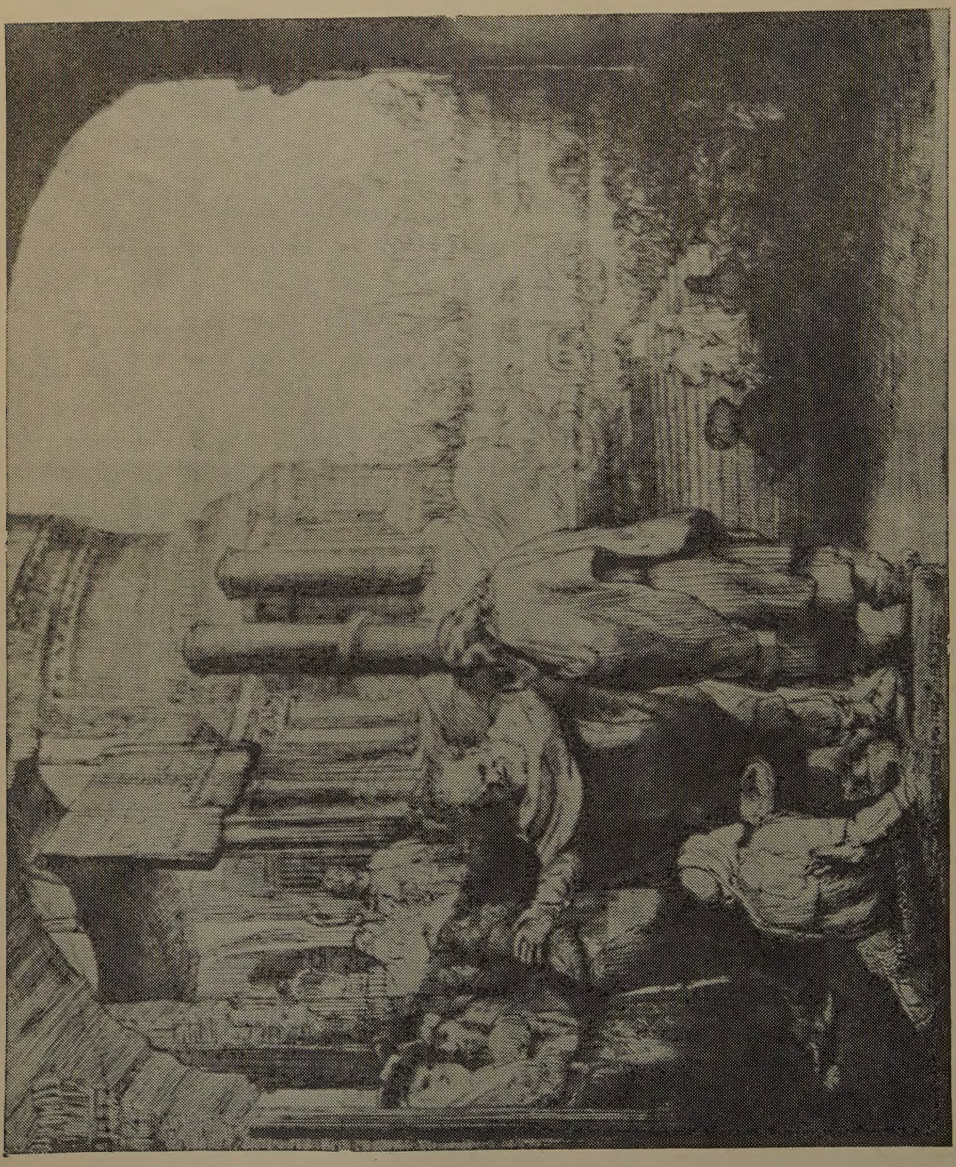

PETER AND JOHN HEALING THE CRIPPLE AT THE BEAUTIFUL GATE

Rembrondt. Dutch. 1606-1669.

Original: Etching. Museum of Fine Arts, Boston

Interpretation by Florence Reevss

Besides being one of the most remarkable painters the world has ever produced, Rembrandt is also one of the greatest etchers of all time. He left about 300 etchings to posterity, many of them religious themes. Of course his subject matter was of all kinds—portraits, nudes, genre as well as religious. His creative genius could do all subjects without being repetitious. In his religious works he excelled for it was said he created them, not because of a demand, but just because he loved to make them. Rembrandt paid little attention to convention and so his works have a freedom of expression that gives a subject freedom and vigor.

The subject of Peter and John at the Beautiful Gate of the Temple is presented in a human, understanding and sympathetic manner. It depicts the grandeur of the ancient Temple but the heart of the picture is the intimate scene in the very foreground consisting of but three common, yet extraordinary men.

The crowds have gathered around the great steps in the courtyard to watch and to take part in the ceremonies. The smoke from the official sacrifice swirls and rises heavenward—a burnt offering ascending to God. The High Priest is set apart as he presides over the ceremony by his official robes and by the great canopy above his head. The sacrifice is the center of attention of all the hundreds present except the five men in the foreground.

The two aristocratic dignitaries at the left between the pillars are far removed from the religious significance of the sacrifice and are eyeing the lame man and his new friends with displeasure. One feels that they have stationed themselves there just to see whether Peter and John will do anything for the beggar. They appear to be in some suspense, as though they watched with bated breath—waiting—ready to depart and spread malicious gossip.

Rembrandt represents the moment of suspense before the man is actually healed. Peter has already commanded the lame man, "Look on us!" The man looks up at them and as he does so he automatically raises his rude dish for alms. He definitely expects something. Peter dramatically raises his arms and says, "Silver and gold have I none, but such as I have give I unto thee." His deepset piercing eyes show his passion and his faith that it will be so.

In Rembrandt's usual manner the figures are clothed in the garb of his own time. Peter and John wear heavy non-descript clothing but the two men at the left are definitely in the dress of that day.

Observe the wonderful balance of light and shade. The two men (at the left) are in the shadow. Does Rembrandt want us to understand that the light and shade are symbolic of God's light or lack of it, within the hearts of these men? Disgruntled they stand there injecting an underlying sense of criticism and disapproval into a theme which should be all joy and praise. But the genius of Rembrandt depicts the lame man more bathed in light than in darkness, perhaps symbolic of the fact that he is now emerging from the darkness of his physical handicap into the faith that brings health to body and soul.

Christian Economics has this to say about the National debt:

> The budget has been balanced only three years during the past quarter century. We are living in unprecedently prosperous times and yet it remains unbalanced. The astronomical national debt approaches $300 billion with contingent obligations running far higher. Our dollar has become a fifty cent piece in purchasing power and we have little hope of stemming further decline.
>
> We have great reserves, great strength, great courage and great faith. The American people can change all this in a short time if they will only become alert, face the facts, dismiss politicians who have misled and betrayed them and once more assume the direction and control of government. If they continue to accept large doses of soothing syrup, subsidies, however, the time is coming when catastrophe cannot be averted.

ZEPHANIAH

by

Rev. J. Van Catledge and Mary Permenter

Zephaniah was a contemporary of Jeremiah and prophesied (1:1) during the earlier part of the reign of Josiah (638-608 B. B.). Politically, socially, religiously, the fortunes of Judea were at a low ebb. The long reign of King Manasseh (692-641 B. C.) had come at last to an end. It was marked by a violent popular reaction against Hezekiah's abortive attempt to suppress the rural sanctuaries and to make the temple at Jerusalem the one center of the nation's worship.

It was a time also of religious disillusionment. The glowing promises of Isaiah seemed to have been falsified by events. Accordingly, the old idolatries reappeared: the adoration of the sun and of the stars, and other degrading rites were sanctioned and practiced. It was an era of general degradation. The short reign of Amos was followed by the reign of the good King Josiah.

He was but eight years of age when he came to the throne, and conditions for the next ten years on the whole remained what they had been under Mannasseh. Only years later was he able to inaugurate reforms. These might have led to a new era in the life of the people, but in 608 B. C. Josiah died in the fateful battle of Megiddo. Jehoiakim, after a reign of three months by Jehoahaz, succeeded to the throne, and he turned again to evil ways which led directly to the fall of Jerusalem in 586 B. C. Such, in general, was the state of affairs when Jeremiah, Zephaniah, Nahum and Habakkuk uttered their prophecies. The work of Jeremiah falls between the accession of Josiah and the Great Reform; Nahum and Habakkuk wrote after that event.

Zephaniah is not a common Hebrew name and is borne by only three others mentioned in the Old Testament (II Kings 25:18; I Chron. 6:36; Jer. 21:1). It means "he whom God has hidden." He had royal blood in his veins, being a direct descendant in the fourth generation from Hezekiah (1:10) whose name was too well known to require the addition of the words "King of Judah." He was a young man, perhaps twenty-one years old, when he prophesied, about the age of Josiah himself.

It is clear that he lived in Jerusalem, for he is perfectly familiar with its localities and customs (1:5, 8-11). It is generally agreed that he prophesied before the Great Reform under Josiah (621 B. C.).

The social and religious corruption which he described could hardly have existed after the reforms instituted by Josiah had been carried out. This date, before 621 B. C., is further confirmed by the plain reference in Zephaniah to terrible invasions.

Between the years 630 and 525 B. C., the Scythians invaded Palestine along the Syrian coast and struck terror into the hearts of its inhabitants (Jer. 4, 5). There can be little doubt that it is to this event Zephaniah refers (2:4-12). Therefore his book can be dated approximately 628-626 B. C. Possibly Jeremiah and Zephaniah began to prophesy in the same year.

The first three verses of chapter 2 belong by close connection with chapter 1, of which they are therefore a part. It is true that verse 3 has "a late ring, "yet it may well belong to Zephaniah. As for the rest of the chapter, with its denunciation of foreign nations, insertions were evidently made in it, for the prophecy against Moah and Ammon clearly refers to the hostility of these nations at the time of the destruction of Jerusalem, 586 B. C. Verse 15 can hardly have been written before the overthrow of Nineveh in 612 B. C. All that can be said therefore of 2:4-15 is that it probably was an original prophecy in chapter 1, but suffered certain "dilapidations and intrusions."

As for chapter 3, many scholars have felt that no part of it can be Zephaniah's, certainly the concluding portion of it, for verses 14-20, bear no resemblance to the rest of the book. Evidently the editor felt that its dark and ominous message should not remain unrelieved by a word of hope. This psalm, beautiful in itself, was therefore added as an assurance that God would yet come to the rescue of His people and that Jerusalem would again have a place of glory among the nations of the earth.

It may have been written after the exile. There seems, however, to be no decisive reason why verses 1-13 of this chapter should not belong to Zephaniah. It is true that verses 1-8 are but a pale deflection of the fierce indignation of chapter 1. Yet may not this be understood as the ebb of strength of a spirit that has spent itself? and as for verses 9-13, shall we deny even this sob of hope to the heavy heart of Zephaniah?

Historically the book has immense importance. It gives us the best picture found in the Old Testament of the degradation of the Jewish religion in a period in which strong efforts were made to introduce into it the rites and customs of Canaanitish religions, which were wholly foreign to its spirits and genius.

Zephaniah is unequaled in his denunciation of this "religious syncretism" which was at the very heart of the life of the people of his nation, whether they be princes or priests or the common people. He pronounced the coming of a terrible judgment as the inevitable punishment of the people for forsaking the pure worship of the God of their fathers. "The thunder of his last judgment rolls in his powerful words whose dynamic lift and wondrous music no translation can render." The incursion of the Scythians is to precipitate a world catastrophe which Zephaniah envisages with unflinching eyes. Out of it it only a remnant of the humble and meek, the true and the faithful, is to be saved.

Again, Zephaniah is important because in his words we see the first "tingling of prophecy with Apocalypse." He borrows the idea of a Day of the Lord from Amos (5:17, 20). But whereas with Amos this has a definite point in history, with Zephaniah it has a supernatural character with all kinds of vague and solemn terrors from another sphere. Only with an effort can the prophet think of a rally of Israel beyond. The Day of the Lord tends to become "The Last Day." A day of wrath is that day in Zephaniah in which we find ourselves at the watershed, where the current of prophecy increasingly assumes an apocalyptical character. That is "the moment which Zephaniah supplies in the history of Israel's religion."

Unlike the prophets of the eighth century, there is in Zephaniah no call to repentance, no interest in social reform. In verse 3 of chapter 2, if this belongs to Zephaniah, the humble and meek are, it is true, exhorted to seek the Lord and to seek righteousness in the hope of being spared when the dreadful day of the Lord shall come. But this is all; for Zephaniah the day of grace was definitely past.

The Scythian was at the gate. Catastrophe was impending. The Day of Wrath and of Divine Visitation was at hand. Why, then, talk of practical reforms: These could in no way alter or deflect the blow that was about to fall upon the people as a punishment for sin.

Thus, the unique and dramatic interest of the book of Zephaniah, as distinguished from the prophecies of Amos, Micah, Hosea, Isaiah, and Jeremiah, lies in this abandonment of any expectation that the people by a recovery of moral purpose, by a mending of their ways could hope for salvation. Doom is nigh and would surely overake them. This prophecy was fulfilled forty years later in the capture and destruction of Jerusalem.

Thus the Book of Zephaniah is sober throughout. There is only a hint of brightness, of beauty, of hope. There is no mentioning of the Messianic idea of later prophecy. As a townman, Zephaniah has no eye for natural beauty. Belonging to the aristocracy he had little sympathy for the poor and the downtrodden which we find in Amos and Micah. The austerity of the book and the author's personal detachment from the sufferings and sins of the people and maintained throughout.

The style of Zephaniah is clear and forceful. It lacks the imagination of Amos and Iaaiah. Yet his picture of life as he saw it and knew it is vivid and abounds in striking phrases. He seems to have borrowed considerably from his predecessors, as seen by comparing Zephaniah 1:2, 3 with Hosea 4:3. We find that Zephaniah's bold, positive, unflinching nature differs radicallly from the introspective emotional temperament of Jeremiah. The messages of the two are subtly different, even when both are prophesying under the appalling menace of the Scythian invasion 3.

The book of Zephaniah is perhaps the saddest book in the whole Bible. Except for a touch of hope here and there, it reads like unbelieved melancholy from beginning to end. For the book ends with verse 13 of chapter 3. The rest of that chapter is a Hymn of Hope, a peaceful epilogue which was later appended to it. Upon the prophecy of Zephaniah the shadows rest so heavily that hardly a ray of light is permitted to break through. From the lips of this young aristocrat, who has brooded over the sins of his people and sees in the onrushing Scynthians the impending judgment of God, falls the dismal dirge of inevitable doom.

That so young a man should have unfolded such a scene of darkness and of judgment should not surprise us. For there is no sadness in life, as biography and experience proves, to compare with the sadness of youth. That is the time when the tragedy of all earthly things is likely to crowd in upon one in almost overwhelming measure Without the larger outlook, without perspective, the knowledge of those compensations which alleviate suffering and temper the aspects of evil, these appear to the mind in their blackest form.

The pessimism of youth is one of the most familiar and one of the most tragic facts in life. So also is the severity of youth's judgments. A youth of twenty is likely to be much more severe in his moral judgments than a man in middle or later life. From this point of view, a distinguished trustee of one of our colleges has questioned the wisdom

of student government, of having penalties visited by the students upon themselves, which he often found to be unduly and unwisely harsh. The students often judge each other more severely than they would be judged by their elders. Age is more tolerant, more lenient than youth. When a man is young, his condemnation of wrong doing is likely to be untempered by the compassion with which longer experience turns the edge of judgment.

When we open the Book of Zephaniah, therefore, we are confronted with a sober mind, with the harsh and untempered condemnation of a youthful soul, oppressed by an overpowering sense of evil and on fire with the conviction of swift and final judgment. That is the Book of Zephaniah. Its opening words are these: "I will utterly consume all things from off the land." From this opening verse, the aroused soul of the prophet gathers strength with every line until it utters one of the most eloquent and soul-piercing passages in all literature: "The great Day of the Lord is near, The Day of Wrath, the Day of Trouble."

Then the prophet breaks out in a series of awful judgment over the rulers of Judah and the enemies of Judah, including Nineveh the Terrible; finally he ends in almost a sob of hope that God the Righteous may still have pity on a remnant of people who have remained humble and meek, who "shall feed and lie down, and none shall make them afraid." If we traverse carefully these succeeding moods of the young prophet, it will not be difficult to discover what permanent place they occupy and true religious experience.

In the first place, then, there is the sadness of this sensitive soul in the face of the evil and suffering of the world, Zephaniah saw plenty of it, and he had not far to look for it. Nowhere in all prophetic literature is a more graphic picture given of the moral corruption of Jerusalem than in the first few verses. In them we see the people upon their house tops bowing down to and worshiping the stars; the rulers of the people, sworn to uphold the national faith, dressing themselves in all kinds of foreign apparel and mimicking all sorts of pagan customs. In his pen picture of the general conception, Zephaniah uses striking and trenchant phrases.

The Lord will search Jerusalem with candles to ferret out wrongdoers. And these are not only those who perpetrate positive crimes, but also the sodden, the indifferent, "men that are settled on their lees," men, as we might say, who have "gone to seed," the complacent encased in their own torpid lethargy, exhibiting what has been called

the appearance of respectability. Such is the picture from which Zephaniah's soul revolts. Superstition, sensuality, selfishness, the three great sins that make up the suffering of the world, produced in his soul the most profound spiritual sadness.

The heart-heaviness of Zephaniah is a part of the experience of every true son of God. It was a part of the experience of God's only Son. The mood of Zephaniah is reproduced in the soul of Christ, and in the soul of every Christlike man. If we call up before us the faces of the prophets of our time, Charles Kingsley, George Eliot, Phillips Brooks, Jane Adams, we find imprinted upon the selfless sadness of all prophetic souls. The face of Kingsley was said to reflect his exquisite suffering when he watched children at play: he was thinking of what they had still to endure. Oliver Wendell Holmes once said that he never really laughed: "The world was too sad for that!" It is only a facile optimism which is first cousin to frivolity, only the dilettantism secure in its own comfort and blind to all the world besides, only the cynicism which makes a ghastly joke of the unsolved mystery of pain, that can wear day by day the mask of jollity in an encompassing world of woe. The sadness of Zephaniah is inextricably woven into the total spiritual experience of anyone who even remotely shares the sympathies of every true son of God.

The core of Zephaniah's sadness lay, of course, in his poignant sense sense of sin, the root of ia, the meaning of it, the consequences of it. Herein lies the permanent religious value of his message to the world. The time has come to bring home to men this trenchant judgment: the conviction that they are morally responsible for the consequences of the sin that is in them. "The world is ready once more for the declaration of the awful reality of human evil. We need a fresh, keen realization, a piercing sense of the sheer and sinister power of sin in human life: its hard resistance, its inexhaustible versatility, its infinite disguises, the way in which it enters into and corrupts everything."

The world has been given in these days an awesome exhibition of the power of sin to produce human misery, to destroy all that men hold dear, to evoke the savage instincts in man himself. Nothing is clearer than that of all the dreadful calamities that are destructiveness of all moral sense, and its unlimited reach into the very center of man's moral being. Such is the message of Zephaniah to his time, to our time, and to all time.

So, also, is Zephaniah's contribution to Christian theology. As we have seen, our prophet has no place for social reform in his message. Judgment swift and sure must precede salvation. God was about to visit punishment upon the world, and nothing should halt Him. That was the burden of Zephaniah's message. Salvation is to come not by the slow process of reform but by the quick coming of God in judgment. And Zephaniah, lifting up his eyes above the sin and selfishness and recreancy of the people, saw that judgment coming swiftly. Historically, then, the prophecy of Zephaniah is important as bringing forward the idea of what may be called the "Crisis Theology" which is a permanent part of the total Christian world view. Here, again, lies the necessary corrective to the idea of salvation by the slow processes of social reform.

American delegates to the Oxford Conference held in 1938 were surprised and baffled by the attitude of the Continental churches toward the pressing problems of our modern world. They were not at all interested in practical methods of reform, in peace societies, in proposed forms of world reorganization, in efforts to improve the world by human efforts. These were all futile, were foredoomed to failure.

To a man, these continental delegates held to a "Crisis Theology." There is little or nothing to be done but to wait for the Day of the Lord's judgment when with a sweep of His hand He would overturn the injustices of the world and usher in His kingdom. To the British and American delegates, that attitude seemed to be irrational. It was a virtual denial of the necessity and possibility of moral action.

Yet only in a union of both ideas, of ethical reform on the one hand, and the apocalyptical hope on the other, do we grasp the total message of the Bible to a world in disorganization and despair. Reform has its place. The slow processes of ethical improvement have their importance: efforts to improve the moral life of the individual on whom the re-creation of the world must depend; the attack on sin in this form or that; the gradual methods of education and instruction; these must always be there, also. These all find their vindication in the teaching of Jesus, who often described the coming of the Kingdom as the slow germination of the seed planted in the soil.

But this is not all. This is not enough. Side by side with this doctrine of slow reform by human effort must be placed the "Crisis Theology" of Zephaniah, this solemn apocalyptical expectation of a great and coming Day of the Lord in judgment, when He will stretch forth His arm in the sight of the nations, "even the bitter day of the

Lord." We shall hear more of this when we come to Zechariah. Here it needs to be noted that for Zephaniah the day of Judgment was not only a great and final event in the moral history of mankind, but also an imminent fact, the impending catastrophe of the Scythian invasion. So far as in our modern world, a Day of judgment is already upon us. The terrible catastrophes that have overtaken us can not be otherwise interpreted than as a judgment of God upon the world for its political and social sins. It is a day of visitation in which the descriptions of desolation by Zephaniah have been literally fulfilled. "This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none beside me: how is she become a desolation, a place for beasts to lie down in! (2:15).

It is a beautiful characteristic of the Bible that even its most sober and austere books are not without at least a ray of light, a note of hope. That is why they are the Bible. The Bible does not gloss over sin and suffering. But the Bible never ends there. That makes the difference between the Book of Zephaniah, let us say, and Biblical and secular pessimism. In both cases we have bleak, black descriptions of human life and destiny. But in the one case we are left there and in the other we are not.

Through all the darkest ages, since the day of Zephaniah, there has remained the remnant, the few, who have retained within them the soul of goodness and of faith. These have been the source, the fons et origo of better days. Out of the remnant in Zephaniah's day came the new faith that was to rescue Israel in the days of its seeming destruction. Wickedness may do its worst, corruption may seem to have poisoned the very streams of morality, but always there is that left, the undestructible remainder of the love of God which gives hope for the future, which is the pledge and guarantee of ultimate salvation. God and conscience cannot be wholly wiped out of humanity. Ultimately there is that left which shall take refuge in the name of the Lord. Let one believe this wonderful truth of the saving remnant, the divine remainder; and with what faith and courage one can look out upon a disordered world and trust in the re-creating power of the divine life in the heart of our poor humanity.

And underneath all the tragedy of the world as he saw it and knew it, Zephaniah shared the conviction of all the prophets of Israel that "the just Lord is in the midst thereof . . . every morning doth he bring his judgment to light, he faileth not" (3:5). As surely, that is, as the sun rises, so sure it is that God's justice will shine upon the earth. This

conception of a living God, of a God living in the midst of the turmoil of events, of the tragic experiences of the race, underlies the final optimism of the Old Testament prophets. God in the midst: God with us; this conviction illumines and transfigures all the dark mysteries of this world's sin and suffering. It is the Bible way out. It is the only way out. And even in the darkness of Zephaniah's night, it was the way out for him.

This idea for the Christian finds its perfect consummation in the fact of the incarnation. "They shall call His name Emmanuel, which being interpreted is, God with us." "I am struggling," wrote Charles Kingsley, "through infinite darkness and chaos by means of one bright pathway which I find to be the only explanation of a thousand mysteries, I mean the Incarnation of our Lord."

That bright pathway even in the darkest days is forever ours. "The Lord is in the midst thereof, in the darkest days, is forever ours. "The Lord is in the midst thereof. He faileth not."

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by Henry Suzzallo, Ph. D., Sc.D., LL.D.

"The Prophets"
by Edward Chauncy Baldwin.

We have lost track of the following ministers: Where are you?

Reverend D. S. Williams of 117 Hill Street, Canton, Miss., Rev. H. J. Lambert, General Delivery, Gibson, N. C., Rev. N. H. Daniels, 700 Nicholson Street, Richmond, Va., Rev. S. J. Henry, 786 Doe Street, Danville, Va., Rev. J. B. Prince, Reverend A. W. Williams, 500 E. Church Street, Mt. Olive, N. C., Rev. James McCullough, Route 1, Box, Concord, N. C.

BAPTISM

by

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To many people the word, "baptism", constitutes many meanings and implications. The same is true among denominations. Baptism as a rite was very simple in its genesis. (1) Through the ages, it has become complex. Factors contributing to this are the different interpretations by religious leaders and groups; changing social conditions, environmental conditions; advancement in education; et al. However, it was not until the end of the second and beginning of the third centuries before an elaborate ritual was observed in connection with baptism. Likewise, this was a period in which Christianity was struggling to establish itself as a state religion. (2) There was a conflict between the Western and Eastern Church, and doctrinal controversy (3) was acute.

On the contrary, the writer of this paper does not intend to discuss in detail the many controversial issues of baptism *per se,* but only to refer to them when necessary to clarify or give a contrary view of the writer's or another author.

The purpose of this article is to give a survey of some of the possible factors that influenced Christian Baptism and its meaning; some reasons accounting for the various modes; the significance of baptism; and the responsibility or part the congregation has in the rite of baptism.

Baptism has only one element, water. Without water or the "word of God" baptism has no meaning. (4) This is seen, practically, in many religions. But the meaning of Christian Baptism is different from other religions, although water is the element in most religions. Even among Christians, the purpose of baptism has varied. The baptism of John the Baptist was "repentance for the forgiveness of sins." (5) This is the beginning of Christian Baptism. (6) The baptism of John the Baptist " . . . was an observance in which the participant registered his faith in God, gave witness to a spiritual quickening, and, through his repentance and confession, received a further blessing." (7) Those who "flocked" into his services were Jews, and a spir-

itual revival was purifying their ideals and quickening their desires. "Because they were convicted of their laxity in obedience to the moral law, they came making open and public confession of their sins. Long had they looked forward to the coming of the Messianic kingdom; they believed it now to be at hand." (8) Therefore, John's baptism did not have the idea of "initiation into membership in the group."

There are three pertinent factors involved in the origin of baptism: (1) a traditional belief is that baptism was instituted by Christ in His parting address to His disciples; (2) in recent times it has been maintained that baptism was a custom used by the Jews, practiced by John the Baptist, and inherited by the early Christians; and (3) baptism was adopted by the Christians from the Greco-Roman world.

For the first possible factor, it does not seem as if Jesus gave His disciples the order to baptize in the name of the Father, Son and Holy Spirit after his death. (9) Yet, Jesus sanctioned baptism by being baptized Himself and by having His disciples to baptize others. The second and third factors, seemingly, are the more apparent. (10) "In the time of the Second Temple, baptism had great importance in the eyes of the Essenes; and in the reception of proselytes, baptism was customary.. . . . . Baptism was the sole religious act signifying the removal of pagan impurity. Also here Christianity was able to combine the Jewish-Pharisaic-Essenic view of the importance of baptism with the pagan-mystical view of baptism as affording purification and bringing about a new birth. Thus baptism assumed very great importance in Christianity—much greater than in Judaism." (12) The fact that there is a resemblance between heathen baptism and Christian baptism (13) seems to suggest that the meaning or purpose was, somewhat, the same. This is an indication, perhaps, of the accumulation of knowledge as the significance of Christian values was woven in the rite of baptism. Paul embraced these principles that baptism was union with Christ, the gift of the Holy Spirit and cleansing from sin. (14)

At this point it is necessary for one to bear in mind that in the earliest days the Church maintained religious standards for its membership, and admission to the Church was through baptism. (15)

"Baptism was by immersion, i. e., burial under the water (Romans 6:3f), which symbolized the burying of the old man. Rising and coming out of the water symbolized the resurrection, rising to a new life in Christ. It also meant that the baptized had now come into full membership in the Christian group, in which all were on a social par

because of their baptism, whatever their previous social status or their rating outside the Christian fellowship." (16) However, by the ninth century this method of total immersion was gradually replaced by aspersion—springling—as less dangerous to health in northern climate. (17)

In the *Didache* (18) the writer's opinion is to baptize "in running water." "Literally, 'in living water', as in John 4:10f. From the beginning Christians seem to have preferred to baptize in the waters of springs and flowing rivers. The ancient baptisteries were constructed so that the water could flow through them. Such water was probably considered to be more pure than still water." If there is no running water, baptize in "any other water". This means a lake, pool or reservoir where the water would not be flowing. If one cannot be baptized in cold water, then warm water. "Cold water is preferred to warm probably because of its greater apparent purity and of its being in a more natural state." Yet, if one of the two is lacking, pour other "three times on the head." "Baptism was usually by immersion of the whole body. But, in case there was not sufficient water for immersion, it was sufficient to baptize by pouring water on the head of the person to be baptized. This is the earliest explicit reference to Baptism by infusion, although the circumstances in Acts 16:33 and elsewhere would seem to support it."

The significance of baptism is numerous. To some it is "the beginning and the source of the gifts of the Spirit." To others it is "the sacrament of the new birth" or "birth and regeneration." (19) Individually, baptism draws persons into a "new sphere", where they gradually see how the death of Jesus has overwhelmed them, both suddenly and deliberately. (20) Since baptism is a sign of initiation into the Church and an instrument by which God conveys His grace to men, it is the action by which people are incorporated into the Church. (21) Baptism unites all Christians. (22)

"Baptism, therefore, has a context; it does not stand by itself but requires a context through which to be mediated. And the enrichment of that context is the task of the Church. More than the task, it is the life of the Church; it is the bond of unity." (24) Now, the highest value that people attach to baptism depends on the highest value they attach to the Church. (24) The whole Church participates in the event of baptism; it is inconceivable apart from a praying congregation. Basically, a private act or a family festival cannot be celebrated for baptism. "Every baptism is a confession of faith on the

part of the congregation; it is a cry of victory over principalities and powers of the old age; it is a deed of recognizing an individual's inclusion in the Body of Christ—His crucified body and His resurrected body. Like all other events in church life, it is a means of proclaiming the gospel and glorifying God." (25) " . . . Baptism is a function of the earthly life of the church."

Thus, in the baptism of infants, the address of the minister to the parents or guardians as found in the *Discipline of the African Methodist Episcopal Zion Church* shows a vivid picture of how infants should be nurtured. Of course, the parents or guardians who are to instruct the infant as it grows are the mediators for the Church. They teach the principles of Jesus as were taught to them by the Church, the teachings in the Bible and the teachings that have grown out of their human experiences.

Moreover, in the minister's speaking to adult persons who are to be baptized one can see the direct relationship between the congregation and the persons to be baptized. This is the direct method by which the Church pursues to train and educate.

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1 Andrew Xenos, *Compendium of Church History*, p. 65.

2 Christianity was trying to gain full legal standing on the same basis as all other religions in the Empire and restoration of all their properties out of public treasury.

3 The occasion of the controversy was the preaching of Arius, a devout and learned presbyter of Alexandrian church. He maintained that Christ, the Son of God, was created by and subordinate to God the Father, and hence was not eternal. At the same time, Christ was more than a man and the fitting object of worship. Out of this controversy came the Nicene Creed, 325 A. D.

4 Paul Tillich, *The Protestant Era*. p. 95.

5 Mark 1:4; Luke 3:3; Acts 19:4.

6 Even though many authors date the beginning of Christian Baptism with John the Baptist and although his baptism was accepted by Jesus and the future Christians, the concept "Christian" was not attached to it. "Christian" was attached to the followers of Jesus many years later at Antioch. Consequently, the meaning was modified and reinterpreted by Paul.

7 Robert W. Goodloe, "Some Protestant Thoughts on Baptism," *Religion in Life...* XXII, 1 (Winter, 1952-53), p. 27.

8 *Ibid.*

9 S. M. Jackson (Editor-in-chief) *The New Schaff-Herzoy Encl-clopedia of Religious Knowledge.* Vol. 1, p. 435.

10 Cf. J. Klausner *From Jesus To Paul.* p. 114 and J. Hastings, *Encyclopedia of Religion and Ethics.* p. 379. The first disciples of Jesus would baptize in the name of Jesus the Messiah as a sign of confessions and remission of sins.

11 Proselytes were newcomers, aliens or strangers wishing to become Israelites in the fullest and had to be baptized and circumcised according to the Jewish law.

12 J. Klausner, *Op. Cit.* pp. 114-15. He maintains that Christian baptism was instituted some time after Jesus, when the Nazarenes had begun to receive proselytes—and proselytes were required to be baptized according to the Jewish law; there is no need to conclude that the Nazarenes took the practice of baptism from the disciples of John the Baptist specifically.

13 J. Hastings, *Op. Cit.* p. 372. S. M. Jackson maintains that Christian baptism has its real root in the baptism of John, not in the sphere of mysterious initiations and lustrations of Greek religious societies, or in the great waves of Babylonian baptism which poured over the civilized countries of that time from the East.

14 E. S. Freeman, "Some Protestant Thoughts on Baptism," *Op. Cit.* p. 7. S. M. Jackson points out that Paul's teaching on baptism is not a transition from pagan cults, but his mystical doctrine concerning Christ and the Spirit are to be explained from his religious experience, which he objectifies in a manner conditioned by the history of his time.

15 K. S. Lattourette, *A History of Christianity.* pp. 138, 193. J. F. Hurst in his *Short History of the Christian Church* points out that after the council of Jerusalem, which abrogated the Jewish initiatory ceremonial as necessary for admission to the Church, baptism was held to be the only visible condition of reception.

16 E. W. K. Mould, *Essential of Bible History.* pp. 531.32.

17 Will Durant, *The Age of Faith.* p. 738. Of course, the act of sprinkling for cleansing purpose was used centuries before this. Cf. Ezekiel 36:25-26.

18 The *Didache* may be considered to fall within the period 120 to 180 A. D. Another title for this book is the *Teaching of the Lord to the Gentiles by the Twelve Apostles.* Some critics believe this to be

the oldest document outside the New Testament. This manuscript was discovered by Phitolheus Bryennios in Constantinople. This writer accepts the Trinitarian order; whether as a saying of Jesus or an addition to the book by another hand is not known.

19 Quintus Septimius Florens Tertullianus, the first great figure in Latin Christianity, was born in Carthage between 155 and 160 A. D. His opinion was that every soul is considered as having been born in Adam until it has been reborn in Christ. Moreover, it is unclean until it has been thus regenerated. (Cor., First 7:14) It is sinful, too, because it is unclean, and its shame is shared by the body because of their union.? Cf. "Tertullian Apologetical and Minucius Felix Octavius," *The Fathers of the Church.* p. 271.

20 G. R. R. Neibuhr, "Some Protestant Thoughts on Baptism," *Op. Cit.* p. 21.

21 A. Z. Zabriskie, *Ibid.* p. 43.

2. *Ibid.* p. 45.

23. G. R. R. Neibuhr, *Op. Cit.* p. 21.

24. A. C. Zabriskie, *Op. Cit.* p. 33.

25 P. S. Minear, "The Mystery of Baptism," *Religion in Life.* XX, 2 (Spring Month, 1951), p. 232.

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SAFE GUARDING OUR MENTAL HEALTH

By Reverent Harold A. L. Clement
Minister, First Church, San Francisco, Calif.

Those of us expressing any religion know that we are not only physical. There is a part of us that responds to the physical world; yet it cannot be treated as the physical. This is the part of us that baffles doctors of medicine not to mention the laymen. We have too long ignored this other part.

Most of us shun this side of our nature as long as possible. If it troubles us we lock it up inside of us and try to forget it. The only mistake we make is before we know it this malady creeps out of the closet to embarrass us.

You already know that reference is made here to our mental process or psychosis.

The term "psychosis" originally meant "a state of mind." Today it is used almost exclusively by psychiatrists, psychologists and social workers to denote a mental disorder or a breakdown of our mental process. Now a diagnosis that indicates you as suffering with some sort of psychosis means that you are socially unfit, irresponsible and seriously maladjusted, emotionally and intellectually.

If we are fearful of certain physical diseases, how much more fearful have we become of mental diseases. This is the real "bogey man" in our lives. When our elderly parents become plagued with second childhood we seclude them to their rooms. Seldom do we admit that it has become necessary to commit a relative to the hospital for the mentally sick.

The reason for this coverup goes way back. Our primitive ancestors thought of their relatives, that became mentally disturbed, as possessed with an "invisible double" or that they were possessed with the devil. Since there were no hospitals in those days and less knowledge to care for this sickness, the mentally disturbed were castoff from society. As a person acted queer—or in a way other than the norm of the community—he was driven away for the protection and safety of the group.

Without treatment it was natural that the afflicted would become serious and dangerous. Often the victim would gain presence of mind to return to his home or another nearby community. Lack of care left its mark; he was dirty and unkempt.

People that saw this sort of person watched him with curiosity. Due to hunger this fellow probably ate the "kitchen" refuse savagely. Right away he was accused of being queer. He would be stoned and lashed as ways of ridding the village of him. Nevertheless he would return.

Of course, he would resent harsh treatment and sometimes—to protect his own life—became, what appeared vicious. Ways had to be devised to keep him out of the village. The wilderness did not offer enough safety to the community. This gave rise to confining the mentally sick to a cave or dungeon—hence the snakepit was created.

Then certain other methods—a little less barbaric—were put in to use. But even with modern institutions to care for the mentally sick, we do not want to be confined. Nor do we want to think of loved ones shut up in such places. Thinking of the hospitals that treat similar cases today, we get the picture of barred windows, large steel doors and big awkward keys being turned. You get the feeling that this is a prison and you shudder.

As we become more civilized, we become more humane. With more than fifty per cent of all hospital patients in the United States being treated for mental illness, we are compelled to act. This illness is on the increase rather than the decline. Statistics show some 56,000 people living in San Francisco alone are being treated for mental disorders or emotional disturbances.

It is predicted that one out of every twelve babies born in San Francisco this year will spend some time of his life in the hospital for the mentally sick. This calls for serious thought and action.

Even if the complete knowledge were mine, it would take too long to go into the history of mental disturbances. They arise from problems that have mastered us. We must be realistic in facing these disturbances. They become illnesses and nothing more. An illness that affects the unseen part of us, just as bodily illness affects.

In most cases, this illness affects all of us. You have heard the story of the pious man pondering the situation of the world one Sunday afternoon. On his conclusion, he turned to his wife and said, "Me dear, sometimes me thinks that all the world is queer, but me and thee; and sometimes me thinks that thou art a little queer." Some psychiatrists would not even exclude "me". They say that "we are all just a little crazy."

A University of California psychologist, Dr. R. Nevitt Sanform points out that: "We all have problems because they are part of life itself." There are times when we all act irrational, he states. According to the doctor we need help when we begin to fear our irrationality.

We must and can do something about mental illness and emotional disturbances. We do not have to wait until it is a hopeless case. There is an organization in our country that seeks to help us It ise known as the Mental Health Society; and it is working to save us from mental sickness. The first week in May emphasis was given to the program of this organization. It deserves our immediate attention.

Emphasis was placed on the positive. Too long we have left the job to psychiatric workers alone. Each of us has a share in preserving our sanity. By following the sound advice of the Mental Health Society, we lessen the tensions that lead to neurosis and psychosis. It is better to prevent than look for the remedy. More mature living fits us for life with one another.

Not enough of us appear interested in this type of program that is promoted for our own welfare. The other evening the San Francisco Chapter of the Mental Health Society had one of its series of the week long meetings. And out of a population of more that three quarters of a million people, there were only about 150 in the audience. This group consisted mostly of social workers, teachers, two or three of the clergy and housewives with a few of the husbands that were pulled along. The leader of the meeting—a well known psychiatrist—pointed out that public officials needed to be aroused of the growing danger.

Larger appropriations of State and municipal budgets must go into the therapy program to restore the mentally ill. Too often money is allotted for new buildings only to care for these afflicted. While such is a need, ways and means must be found to send back these "living dead" to a stable and wholesome community.

Jesus became the master of life because he sought for peace of mind . . . . and found the kingdom. The kingdom will come when we have peace within ourselves. Sound mental health is a must for peace.

It is planned that the Spring issue of the A. M. E. Zion Quarterly Review will deal mainly with General Conference matters. Copies will be mailed to all delegates insofar as we have their addresses. If you know of delegates who have recently moved (following their election) please have them drop us a line.

"APPLYING CHRIST, THE HOPE OF THE WORLD"

Address delivered by Rev. Archie C. Bell — Minister of our church at Rochester, N. Y., at the Western New York Annual Conference in Utica, N. Y., June 15, 1954.

To the Bishop, distinguished guests, officers and members of the 105th Session of the Western New York Annual Conference, greetings:

First of all I want to thank you Bishop for the honor and privilege of addressing this great conference on such a vital and important subject. I feel very humble indeed and feel very keenly my inability to throw much light upon this striking quest.—Are A. M. E. Zion Christian missions living up to the needs and requirements on our foreign field? Therefore, I have called upon several people in our church who have first hand knowledge of our missionary at home and abroad.

Much credit is due Mrs Willie G. Alstock of the 12th Episcopal District; Mrs. Emma B. Watson, Exec. Secretary of the W. H. & F. M. S.; Mrs. Martha B. Francis, General Supply missionary from the foreign field.

To get a clear picture of our foreign field, it is very necessary for us to take a look at the origin or founding of our missionary society at home and tell of its beginning on the foreign field. It was May 20, 1880, in the general conference held in Montgomery, Alabama, that the Rev. Mark N. Bell of the Philadelphia and Baltimore Annual Conference presented a resolution which was adopted, authorizing the formation of a Woman's Home and Foreign Missionary Society, this marks the beginning of the great movement for the bringing of the kingdom to every land and nation.

We love to think of those great souls who launched this ship of Zion as her first officers: Mrs. Mary J. Jones, the wife of Bishop Singleton T. Jones, served as the first President; Mrs. Katie P. Hood, wife of Bishop James W. Hood, first vice president; Mrs. Maria E. Harris, wife of Bishop Cicero R. Harris, recording secretary; Mrs. W. N. Turpin, treasurer. History proves that these sainted women gave much of themselves in time, prayer, money and self sacrifice in order to attract the attention and interest of the church to the need and requirements of that day.

Thank God for their dream, for as years have gone by we have seen that dream unfold itself before us. Until today we have one of the finest and largest aggregations of Christian women in the world

who are trying to meet the needs and requirements of this day and age both on the home and foreign field.

In 1904, Mrs. Annie W. Blackwell dreamed of a great service rendered by the children, so in the general conference in St. Louis of that year Mrs. Marie L. Clinton was given permission to organize the children into what is now known as the Buds of Promise. Five years later Miss Victoria Richardson organized the Young Women. Mrs. Florence Randolph founded the department of Foreign Supply and Mrs. Annie L. Anderson envisioned the Life Members Council, giving us five departments in our missionary set up.

We have had some of our well trained men serving as administrative secretary-treasurers: The Doctors Manley, Warner, Colbert, Blackwell, Morrisey, Wood, Matthews, Medford, Pope and now Rev. J. C. Hoggard. Six of this number have been elected to the Bishopric. Bishop J. B. Small was our first Bishop to go to 'Bleeding Africa' in 1896, by Bishops Walters, Blackwell, Clement, Alleyne, Matthews, Brown, Watson, Medford and the present presiding and residing Bishop Pope.

When we take a glance at this partial list of ranking officers, we know that this is but a small part of the story for there are hundreds of others, supervisors, general presidents, district presidents, local presidents and thousands of humble members whose names never appear anywhere but without whom our cause would have been lost.

It was in 1876 that the Rev. and Mrs. Andrew Cartwright began the missionary work of the A. M. E. Zion Church on the foreign field. They found an open door in Liberia and gave seven years of hard and rugged labor and today their bones rest beneath African soil.

Bishop Small who was elected on the slogan: "Elect me, I'll go to 'Bleeding Africa' " was the first Bishop to plant feet on African soil. Today we have three fields of operation in Africa: Liberia, Gold Coast and Nigeria.

In Liberia we have three schools and fourteen churches, in the Gold Coast we have 20 schools and 50 churches, and in Nigeria there are 27 schools and 125 churches.

What a field! What an opportunity for service! To me this is a thrilling situuation and should challenge the best that is within any church. Here we have before us a vast and rich territory and thousands of human beings to develop in a changing world.

If there were dark days when Cartwright, Small and others reached Africa 78 years ago, what do you say these days are?

There was a time when our greatest emphasis was on salvation of the souls of natives and on giving them educational opportunities. It was easy to find eager young men and women, although not technically trained, who would go and do what they could, but today there is not one American Zion Missionary, teacher, preacher or technician anywhere on our foreign field.

The pleas from Bishop Pope for financial aid for the work in Africa are simply pitiful. Dr. Babington Johnson says that Liberia needs $20,000 for operation alone and we send $2,000. In that same general area the Protestant Episcopal Church sends $50,000 and the Methodist sends $100,000. In Nigeria where we have 125 churches and 27 schools we only send $2,000. This my friends is just a glimpse of the picture. These people need our help. What do they need, you ask? Can we here in America with our culture, wealth, training in all the skills, languages, music, politics, and religion visualize the plight of our brothers in our home land?

There they are by the millions, uncivilized in many instances, naked, hungry, sick, dying. There they are in this changing age, many who have been lifted want a chance to live a better life. They too, want to till their fertile soil, husband their flocks and tend their vineyards and orchards. They want to know something about political science, medicine and all the fine arts.

This is a new day in Africa. Everywhere the natives are rising to claim their rightful place in politics, and government. They want the right to enjoy the blessings of their land and to live respectably. These teeming millions of people are looking this way for help. Are A. M. E. Zion's Christians missions living up to these needs and requirements?

Let us face it. Take a look at the financial report of the Secretary-Treasurer of Foreign Missions, that was rendered to the Foreign Board in Washington, March 19, 1954: The report shows that the treasurer received $12,000 from general claims, $15,000 from W. H. & F. M. Society, and $4,348.96 from the "Give God A Chance Drive", $3,666.68 making a total of $10,375.48.

Zionites and followers of Christ, there is the picture. Some years past Charles M. Sheldon wrote a religious novel: "In His Steps." The following incident is related in the book: At the parsonage of the Rev. Henry Maxwell who was putting the finishing touches on his sermon to be delivered the following Sunday upon the text, "For hereunto were ye called; because Christ also suffered for you, leaving you an example

that ye should follow his steps." Rev. Maxwell emphasized the atonement, the sacrifice and suffering of Jesus in various ways. By this time he found a thread running through the sermon—in his steps, in his steps. It was at this point that the door bell rang. When he looked of the window he saw what he described as another tramp. When he went to the door this poor man made known his plight, but Rev. Maxwell turned the man away, closed his door and proceeded to finish what he intended to be a fine sermon to the congregation of the First Church of Raymond. This was a wealthy, fashionable church. Yes, they would sing Sunday morning, "Jesus I my cross have taken, All to leave and follow thee," they would also sing "Where He Leads me I will follow." But in the midst of the services that morning in walked that same tramp whom Rev. Maxwell had turned away on Friday. It would be difficult to describe the shock which this interruption brought upon this proud pastor and people. It was unexpected and contrary to anything that had ever happened before. But the man told the story of his dilemma, it was a humble apologetic plea—this man questioned their right to sing such hymns, and to preach such a sermon entitled "In HIS Steps" when people like himself were tramping the streets exposed to the cold and perishing with hunger. As the poor tramp stood there trembling before the people and God he fell sprawling upon the floor, and my friends, this scene change the whole life and work of that church, and that church changed that community. From that day on the slogan of that church became "In His Steps," and before every act or deed they would ask this question: What would Jesus do?

Looking at the tremendous task that faces us upon the foreign field, it is not enough for us to ask what would Jesus do, we know that if he was upon this scene in person he would do as he did while upon the earth. He would go about doing good, healing the sick, opening the eyes of the blind, binding up the broken hearted, setting at liberty those that were captives. We should adopt as our slogan: "Lord, what wilt thou have me to de?"

I am quite sure when we surrender to the Christ as did Saul on his way to Damascus, we too will hear and answer the Macedonian calls. We will give of ourselves, time, talent, money and prayers for the crying needs of our brothers in far off Africa.

My friends, we are proclaiming today that Christ is the hope of the world, but he can only operate through us. I beseech you to give him a chance through your lives.

YOU CALL ME BROTHER

by the Reverend E. Franklin Jackson, D. D.,

Minister of the National Church of Zion Methodism, Washington, D. C.

There is a legend in the Talmud of a traveler coming at twilight to a camping place. As he looked off yonder he saw a strange object. Through the gathering dusk it seemed to take the shape of a terrible monster, and he resolved to go closer to see, if possible, what it was. Drawing nearer, he saw that it was a man. Much of his fear then vanished. Thereupon he ventured still nearer and found that not only was the object a man like himself but it was his own brother.

This I think very vividly describes the pathetic situation in which man finds himself today. Each of us, and the groups to which we belong, viewing one another from the distant places of our own and imposed seclusion and from the shelter of our little worlds have seen as strange objects through the gathering dusk of our prejudices and to each other we have had the appearance of monsters.

With the speedy jet propelled methods of travel, with the rapid media of communications, we have been forced to draw closer to each other and from the nearness have discovered that we are brothers. The monster of yesterday is called brother today. To be called brother is to acknowledge common parentage and therefore lends itself to a relationship closer and dearer than any other in the social order. It is not the unequal (although tender) relationship of parent and child, nor the strained relationship of distant cousins and the like, but it implies one mutual point of genus, nurture and loving care.

The nearness of our existence to each other, the close proximity of one to the other has accentuated our need for more clearly seeing this and for stretching forth the hand in brotherhood. To quote a well known poet,

> "There is a destiny that makes us brothers,
> None goes his way alone.
> All that we send into the lives of others,
> Comes again into our own."

Happy indeed is the man, group, or nation who through sheer questing has pierced the gloom and gathering dusk to meet the stranger and call him brother. For Clement of Alexandria has said, "If thou hast seen thy brother thou hast seen God." God the point of common origin. Without recognition of The Fatherhood of God, we cannot have true brotherhood. If we deny that God is our Father, all

our grand humanitarian statements go up in smoke. The brotherhood of man entails the Fatherhood of God.

Arnold Toynbee gives a religious basis to all thoughts of brotherhood and denounces any effort toward international ethos in this language: "There is no other way of creating an international ethos than the preaching of the gospel of God as the Lord of the nations, and as the Father of the men, women, and children out of whose mutual relations the mirages called nations are conjured up. It is only through a sense of the common fatherhood of God that we can hope to awaken a sense of the brotherhood of man. Thus there can be no international ethos without a religious basis." What then has happened? Why then is is there such strained relationship between religions and groups within a religion? Could it be that we are guilty of the error of affirming brotherhood and yet not daring to live it? Without a doubt there is more said about brotherhood both within our own country and on the international level than ever before. Perhaps it is because we recognize the senselessness of ignoring that which is now and always has been a fact of life. That, Joshua Liebman describes as "A jeweled pivot on which our lives must turn in the deep realization that every person we meet in the course of a day is a dignified, essential human soul and that we are being guilty of gross inhumanity when we snub or abuse him." And I add, therefore our brother? Or could it be that we feel impelled to draw near enough to the pseudo monster in the darkness to discover the true identity or forever be victims of fear and suspicion? Could it be that the rattle of arms, the clanging of factories, the noise of the explosion of atomic and hydrogen bombs have brought us to the only alternative we have to utter destruction—Brotherhood?

Take for instance the statement of The President of The United State in his News Conference on the New Defense Minister of Russia. "We decided," said he in substance, "to get along because we realized the folly and futility of not getting along together." Or again could it be that we have decided to give lip service to an ideal because we discern the sign of the times?—Brotherhood or annihilation. Whatever the answer to this series of questions lip-service will not suffice. To call a man brother whether he be of our own racial family, religious group, nationality or of another entirely different to our own and then continue to act in a manner not consonant with our avowed relationship kinship is to be inconsistent to say the least. It is in fact hypocritical. This form of hypocrisy, however, may not seem to us to be real at all. It may be a lack of discernment of the sign of the times

and we do not know that it is not calling one brother that forestalls the on rush of our doom, but the living of brotherhood. This lack of discernment may not be due to a defect of the mind but to a corruption of the heart which introduced the confusion of selfish pride which in turn causes us to misjudge ourselves and all others we meet. We are apt to be more influenced by the image we have of ourselves than by the fact of ourselves. Yet what we are prone to forget is that every other person, group, or Nation to which we are related has also these two elements in his estimate or interpretation of us, the facts as he sees them and the image that he has. Then unless we dare to come close enough together our estimates will be false and our fears unfounded. Across the ways we may cry "Brother" at each other, but until we really discern the similar traits, mutual likes and dislikes, hopes and aspirations and feel deep within the kinship that is there, brotherhood will not be an accomplished fact.

When one enters the field of thought and action called social justice and Human Rights he invariably comes across the word tolerance, which describes an attitude so piously assumed by many well meaning people. Almost any member of a minority whether it is religious, racial, or otherwise will tell you that nothing alienates him from you like the knowledge that he is being tolerated. Webster defines the word as: the act of bearing up under; enduring; the disposition to tolerate beliefs practices or habits differing from one's own. A brother does not tolerate a brother, but he accepts, loves, understands and recognizes his brother. Louis Adamic in an article says of Tolerance—in America you can't get at it, what can you do? You rage within yourself,—pull away from things, crawl inside yourself and reconcile yourself to being a second class citizen; a sort of assistant American—and go go on hating the self-styled American (but you don't show it!) you just TOLERATE THEM. This I believe, is the general response of minorities in this country, Jews, Orientals, Mexicans, Puerto Ricans and Negroes.

The Church has at last denounced segregation and discrimination as a Sin. The Supreme Court has out-lawed the segregated School system. The Armed Services has been freed of the stigma of asking a man to bear arms and to die while they refuse him service and comforts given freely to others. These are good signs, sound steps, and forthright efforts to awaken to brotherhood this the greatest Nation on the face of the earth. Yet beyond this there is room for much spade work to be done by those of us who know the real meaning of "Brother".

A television scrip recently shown more accurately describes the present attitude on the American scene in the language of one of the characters. It seemed that a man who was undergoing serious mental anguish snapped and was on the very brink of a break down. The members of the family had coaxed him to his room and locked the door. After some time his brother whom he loved and trusted came and went into the room and while locking the door behind him said "brother, it's me. I am your brother," to which the sick man replied "You call me brother yet you lock this door." '

This is precisely what is happening in The United States, we being ashamed of our mistreatment of minorities, call them brother, yet we lock the door or doors.

Take for instance, the loud call of "brother" in the out-lawing of the segregated School system—we then proceed to lock the door of the the neighborhood by restrictive clauses, gentlemen's agreement, thereby preventing real integration. Whenever I hear that patriotic number popularized by Frank Sinatra "The Home—is America I live in to me" I think of the houses I can't live in and that's America to me; of the doors locked by those who call me brother, doors which money-position, cultural background or social standing can not open.

The press runs vivid Editorials on Brotherhood, but the door to the social page is locked. The picture of one who embarks on a worthwhile endeavor may not be published in the regular news column, but the violent, criminal and irresponsible always make the next issue. No wonder the public looks with suspicion and fear on every Negro, hardly ever do they see him in any favorable light. They call him brother, but for some reason they lock the door.

The motion picture theaters are opened to all peoples as a cry of brother but any one seeing the regular run of pictures would think this country a land of one racial group except for a few servants, criminals and the like. No street scene in any major city of the United States of America is complete without some Negroes. No rush hour on public transportation is correctly portrayed without the multi-racial coloring, yet a great industry includes them. All Jews are not in Pawn Shops, all Indians are not Naked Savages, yet because the door is locked this is the misinformation to which America's children are exposed.

Things are better to be sure but those of us who are aware of our common generic heritage and of the futility of ignoring the policy of

the open door must never relinquish our effort to help unlock that door, for only in the free exchange of ideas and information and activities, only in the free society where a man is a man "for all a that", can we hope to develop a strong nation and an informed public.

When we begin unlocking the doors of our brothers the "die-hards" white and Negro quote Kipling's dictum with fervor, "East is East, West is West and never the twain shall meet." But they forget that the poet continues with the right corrective for his momentary cynicism, when he goes on—

"But there is neither East nor West
Border, nor breed, nor birth;

When two strong men stand face to face
Tho they come from the ends of the earth."

We of the Church must ever remember that the Church is a social institution entrusted with the Jesus idea, (a vision of all men as children of God) in our society and that a part of its instrumentality is to a commitment of attack on any binding social classification that takes precedence over the intrinsic worthfulness of the individual as embodied in the centrality of the religious experience or as Howard Thurman so vividly puts it in Creative Encounter—"It is my belief that in the Presence of God there is neither male nor female, white nor black, Gentile nor Jew, Protestant nor Catholic, Hindu, Buddhist, nor Moslem, but a human spirit stripped to the literal substance of itself before God. Wherever man has this sense of the Eternal in his spirit, he hunts for it in his home, in his work, among his friends, in his pleasures, and in all the levels of his function. It is my simple faith that this is the kind of universe that sustains that kind of adventure, and what we see dimly now in the churning confusion and chaos of our tempestuous times will someday be the common experience of all the children of men everywhere."

When this is done the call "brother" is meaningful.

THE CHURCH

For the second time in as many years the Metropolitan Church, Norfolk, Virginia, set aside two weeks this past Spring, concluding with Palm Sunday, for an evangelistic emphasis period. In 1954, Dr. W. S. Dacons, Director of the Bureau of Evangelism, shared responsibility in this effort but at the time selected he was engaged elsewhere in the 10th Episcopal District. At the invitation of Dr. Joseph D. Cauthen, minister of the Church, we undertook the task.

The mission was scheduled to begin Sunday, March 20th. We arrived the day prior to the date selected, having the very good fortune to spend many delightful days in the recently built parsonage for the Church. While the Editor admits that he has not the unique language necessary to describe this nineteen thousand dollar venture of Dr. Cauthen and his congregation but suffice it to say that the much needed home of Metropolitan's ministers is one of the finest in the entire denomination. The building itself is an eight room, two-bath brick structure, equipped with oil heat and the best in comfortable living. One of the finest features is its master bedroom with one of the most ample dressing rooms we have seen anywhere. Incidentally, both bath rooms, complete in every detail, are done in ceramic tile, another unusual feature. The three other bedrooms (excluding the master room) are large, light and so arranged that each can have cross ventilation.

Most ministers will be interested in the minister's study, a room done in knotty pine as a retreat for the pastor of the congregation. It was not designed to take over the pastor's office at the Church, but rather as a place for study and meditation. The living room, possibly 23 feet in length, shares the front of the building with the minister's study and boasts a fire place that works! At the rear of the building is the large kitchen and dining room, separated by one of the two baths. The heating room has been constructed with the idea in mind that it can serve as a storage room and laundry as well.

And now to the Mission itself:

Designed as an answer to many of the problems which the denomination faces the Mission attempted to inform the membership, train leaders for larger service and stimulate individuals in evangelistic endeavor. It is this Editor's thought that one of the basic shortcomings of the Church is its ignorance of itself. In attempting to do something along this line we worked with every age group of the Congregation.

To widen personal concepts of Christian duty and stimulate evangelistic action also meant working with every age group.

For all too long individuals have deemed evangelism a matter for ministers alone. Prior to our arrival in Norfolk we requested Dr. Cauthen to ask every organization (and there were between 18 and 20 of these) to elect or appoint an evangelistic team whose duties would be of a permanent nature. This was done and many of the groups began functioning in the days study and instruction began. Meanwhile there was work for every member for new members must be surrounded with fellowship and purposeful programs. While these teams were expected to be present every evening for the two weeks two special meetings for them were held, one at which sample visitations were made on a Sunday afternoon and the other, a concluding period of meditation and instruction. In these efforts not only did we have the full cooperation of the minister and Mrs. Cauthen but of the Church Clerk and many of the congregation as well.

Perhaps one of the highlights of the Mission was the interest manifested in the bringing of children to the sessions. One afternoon, for example, one member of the church brought some 28 children to the session. With this afternoon group we urged the beginning of evangelism by encouraging these children and their teachers to invite unchurched ones to their meetings and to the Church Sunday School.

Some may be interested in a brief outline of the work as carried out. Children were met each day at 4:00 P. M. The young people met at 6 and the adults at 7:00 P. M. At 8:00 P. M. our worship services were held.

The mission relied on filmstrips and slides in many cases to instruct or to open dicussion groups. For example the following were utilized: A Filmstrip on John Wesley, Slides concerning our own denomination, mission work in Africa, filmstrips on the Visiting Teacher, Fishers of Men, Be a Missionary, The Teacher's Part, all of a definitely evangelistic nature. Other filmstrips shown for program enrichment included: Adventure in Ourtown, A Child's Tour of Palestine, When We Go to Church as well as several from the Leadership Audio-Visual Education Kit and the Youth Kit. In addition we showed the sound movie FOR EVERY CHILD.

The Mission closed on Palm Sunday so far as intensive work was concerned. The real plan of visitation evangelism was to begin with Easter Sunday and close with Pentecost—40 days of visiting homes in and around the Metropolitan Church. For this Norfolk is ideally situ-

ated for in recent years a great part of the city's population has been shifted out of slum housing into projects. This has meant that the original membership of the Church has had to find new homes, many of them in distant parts of the city.

The grateful appreciation of a minister's willingness to leave the beaten path of procedure to follow these pioneering paths certainly is with us as we look back on the second year of the Norfolk experiment. The Church, just as in every other area of our living, must search diligently for workable methods. And while the methods have a long way to go before we can safely say we have a formula Dr. Cauthen has been willing to use this large congregation as an experimental field. We pray earnestly for others, who will dare search for new paths.

Methopolitan Church is one of our major denominationational congregations. It has within its memberships some of our best lay leadership and it is on this level that our entire future lies.

THE HISTORY OF THE A. M. E. ZION CHURCH

We wish to announce to all those who have reserved a copy of the History of the A. M. E. Zion Church, that following action of the Board of Bishops in Chicago which called for a delay of 45 days, giving them additional time to read the manuscript that it was impossible to make an October deadline. Work has now begun on the book with the understanding that we will dispose of not less than 1,500 copies. HAVE YOU RESERVED YOUR COPY? See your last copy of the Review (or the one prior to the last one) for an order form and mail it at once to the Editor of the Review.

THE ZION CHURCH IN HISTORY

Eliza A. Gardner

Mother of the A. M. E. Zion Missionary Society

A. M. E. Zion Church

Eliza Ann Gardner, mother of the A. M. E. Zion Missionary Society, whose name will be known as long as the Cape Coast school bears her name and the members of the Women's Home and Foreign Missionary Society continue to raise funds for their work here and abroad through the quadrennial bazaars that are an integral part of the convention programs, contributed richly to the growth and progress of the work of our denomination in Africa, as well as in the United States.

Daughter of a woman who was active in the life of the mother church in New York in 1796, and known as Motmer A. M. E. Zion Church, Eliza Ann Gardner spent much of her life in Boston and worked with many of the New England abolishionists as well as with other Northerners devotel to the freedom of the Negro.

She numbered among her friends such outstanding persons as Harriet Tubman, who with Soujourner Truth and Fred Douglas were all members of the A. M. E. Zion Church and known champions of Negro freedom.

Another of her contacts was Gerritt Smith, who spent a goodly part of his fortune in promoting various reforms, especially temperance and the abolishing of slavery. Mr. Smith who was associated with John Brown and Harriet Tubman in trying to establish an all-Negro, self-sustaining community in the Adirondacks just prior to the Civil War, gave our church 160 acres of land in the Lake Placid area to organize a school for Negroes.

Miss Gardner also knew and worked with Wendell Phillips, the famed Boston orator and reformer; William Lloyd Garrison, abolitionist editor; William Wells Brown, self-educated Negro and devoted follower of Garrison.

Susan B. Anthony, universally known as an exponent of woman suffrage, also worked for the abolitionist cause and was a friend of Ann Gardner, as was Fred Douglas, from whom our churches in Rochester, N. Y., and New Bedford, Mass., were named. Mr. Douglas, classed with Garrison and Phillips as a lecturer and orator, was later editor of the North Star in Rochester.

Association with these noted persons is but one indication of the character of Eliza Gardner, who appeared for the abolitionist cause on the same platform as Governor Andrews of Massachusetts and William Wells Brown. She too worked for woman suffrage and thus knew doubly well Susan Anthony.

Miss Gardner was a member of Zion's Freedom church, Columbus Avenue A. M. E. Zion Church, Boston, Mass., and was a great friend of Dr. Joseph Charles Price, the orator and founder of Livingstone College, Salisbury, N. C.

A second cousin of Dr. W. E. B. Dubois, noted sociologist and former editor of the Crisis magazine of the National Association of Colored People, Miss Gardner took him as a youngster to hear Dr. Price at one of his Boston appearances.

Dr. Dubois, who earned his Ph.D. at Harvard University, is still living and says this was the only time he heard Dr. Price. He describes Miss Gardner as possessing great power of leadership and organization.

While not many records remain of the Daughters of New England of the A. M. E. Zion Church, it is certain that a few years prior to the Civil War this woman's church organization was active in missionary work. One of its most ardent supporters was Miss Gardner.

The organization date of the Daughters of New England is uncertain. However, it is well known that the Daughters' contribution assisted in sending Rev. J. B. Thompson, later elected bishop, to Halifax, Nova Scotia, in 1853.

Assistance was given Rev. James Walker Hood. Later Bishop Hood, always a staunch friend of Miss Gardner; Rev. Peter Ross, Rev. George Washington and others who organized Zion churches in the British Dominion and the West Indies. Ann Gardner also raised the money that sent Andrew Cartwright to Liberia, Africa, in 1876, as our first missionary to that continent.

It was the Daughters contribution of $150 that made it possible for Hood to travel to the Southland in the interest of Zion. He established in 1864 the first Zion church in New Bern, N. C.

In his monumental work, "One Hundred Years of the A. M. E. Zion Church," Bishop Hood comments, "Miss Eliza Ann Gardner has been the most conspicuous and most useful woman in this conference, if not in the entire connection. She has always been true to her church."

Miss Gardner was for many years the New England Conference Missionary president. In 1880 she and the women of the conference

gave a fancy bazaar and raised $400, which was divided between the Home Missions Board and Livingstone College. This was the first of the quadrennial bazaars.

Miss Gardner's name ranks high with those who have had an active paret in promoting foreign missions for our denomination in Africa. Her understanding, encouragement, and financial aid through the channels of the missionary groups throughout New England made possible the work of Bishop John Bryan Small, Alexander Walters, Cameron C. Alleyne, William W. Matthews, James W. Brown, Edgar B. Watson, Hampton T. Medford and our current resident bishop in Africa, Daniel C. Pope.

Bureau of Public Relations
A. M. E. Zion Church
151 West 136th Street
New York, N. Y.
J. W. Findley, Director

The following magazines were not delivered since you moved prior to our being informed: Rev. W. C. Cook who changed from 1203 Bridge Street, Morehead City, to Box 118, James City, N. C.; Rev. J. E. McCall, from 114 W. Bank Street to 809 West Thomas, Salisbury, N. C.; Rev. M. C. Walton from Route 1, Winston-Salem, to 418 Orange , Shelby, N. C.; Rev. H. D. Tillman from 903 Spencer Ave., Gastonia, to No. Main Street, Mocksville, (give us your street number Reverend Tillman); Rev. W. C. Sapp from Blackstone, Va., to 1017 Church Street, New Bern, N. C.; Rev. L. V. Kenney from 115 N. 7th Street, Wilmington, N. C., to 1115 N. 7th, Wilmington, N. C., and Rev. A. E. Hudson from Box 649 Jacksonville to Box 462 Goldsboro, N. C

PRESIDING ELDER'S ADDRESS

At The

District Conference Held in Caldwell Temple, Columbus, Ohio,

September 27-29, 1955

By the Reverend I. B. Pierce

Theme: "Home and Church—Teach Christ Now!"

"For this reason let me remind you to rekindle God's gift, which is yours. . . . . Do not be ashamed then of witnessing for our Lord. . . . . For He saved us and called us with a holy call, not in accordance with our deserts, but in accordance with His purpose and the grace which He bestowed on us in Christ Jesus from all eternity. . . . . Keep to the example of the sound teaching which you have heard from me, in the faith and love which are in Christ Jesus. That precious truth which is entrusted to you, guard through the Holy Spirit who has His home in our hearts. . . . . You then, . . must grow strong in the grace that is in Christ Jesus. What you have been taught . . . in the hearing of many witnesses, you must hand on to trusty men, who shall be competent to instruct others also. . . . . Never forget Jesus Christ risen from the dead, a descendant of David. . . . . Earnestly seek to commend yourself to God as a workman who, because of his straightforward dealing with the word of truth, has no reason to feel any shame. . . . . Let every one who Names the Name of the Lord renounce wickedness." (II Timothy 1 and 2: Weymouth). "Beloved, let us love one another; for love comes from God, and every one who loves is a child of God and knows God. He who does not love has no knowledge of God; because God is love." (I John 4:7, 8.)

In the above Scripture, we greet you, our Fellow workers in Christ, Bishop, Presiding Elders, Pastors and Ministers and Preachers, Missionary ladies, Delegates, visitors and friends. May the Grace of our Lord Jesus Christ, whom we teach and whom we serve, be with you always. Amen!

This is our fifth Address in as many years before you, one of the finest Christian groups that may be found among the people anywhere. I wish to thank bishop John W. Martin for choosing and appointing me to this high position; and each of you for working so very well with me during the past four years. I have not words in my vocabulary

with which to express the joy that fills my heart at this moment. I can only say Thank God for each of you, and that He has used us through Jesus Christ to His honor and glory in the Church by the power of the Holy Ghost. to preach and teach Christ among you. It is our desire that God may get the glory out of our lives as we seek to teach Christ both in the home and in the Church.

I. There should be a Difference.

some 60.3 per cent of the population are church members; an increase over last year of some 2.8 per cent, which was 1.1 per cent more than

In the 1956 Yearbook of the American Churches, it is reported that the growth of the total population of 1.7 per cent for the year, which if continued would mean that by 1991 A. D. the other 39.7 (using 36 as the denominator) would belong to some church or synagoge. In other words, in little more than one generation the last recalcitrant sinner will be converted, the stubborn skeptic will yield to the claims of Faith. Just a minute please! The Yearbook was talking about an increase in church memberships, not a decrease in sinners. It is a portraying of growth in organization, and not a deepening of Christian Faith. Let us never forget that the carryover is not automatic. If everybody were actual members of the church, would it make a difference? There should be a difference, and it looks as if it could be seen in opening the doors of the penitentiaries, better care in hospitals for the mentally ill, the record would be altered where adult as well as juvenile delinquency is concerned, Old John Barleycorn, or alcoholism would claim fewer victims, business and professional standards should be lifted, Race segregation and discrimination both in State and Church would be a forgotten issue; in other words justice would roll down as waters, and righteousness as a great and mighty stream. Better still, ours would be a Christian nation indeed. But as we look over the field, it would seem to yours truly that the more people who join our churches and the more big revival meetings, we have on the order of Billy Graham evangelistic campaigns, the more evil and wicked our people become all over the nation. Lynching has come in another form, and it took the Sovereign State of Mississippi who killed in cold blood for looking at a helpless Mississippi white woman, a 14-year-old lad from the Sovereign State of Illinois which is unable to do anything about it, that it is still the South, not alone, however, that will give the whole nation over to Communism rather than grant other Races their just Freedom. There is still a similar spirit, in the

church that calls itself Christian, to keep men separated because of Race or Color. There should be a difference when men cast their lot with the Christian Church.

It appears to yours truly, that we here in Zion in Ohio would do something about our own plight as we think and see our people laboring and working to keep the Church of the Fathers alive. It is true that we are much better off than were our fathers, and we give more in finance to support the work of our Zion; but we are not doing all we can with what we get. Also, it may be true that many American whites feel that we are inferior to them and have nothing to offer the Christian Church, that within itself is not a large enough reason for us to stay aloof and apart from the State, County and City Councils and Associations. We can offer the greatest spirit of all, "Love", for that ought to make the difference in Christians. The time is ripe that every Zion church in the State should be a part of this Conference, and the Conference could BUY and furnish an Episcopal Resident and ask that the Episcopas assigned to Ohio live within the same. Would it save us finance? certainly it would. Then, too, we should have two Presiding Elders' Districts with a district residence, owned and kept by the district, which if put in or near the center of the Districts would save man-power, time, and travel money. And give the Elders and the Bishop an opportunity to put Zion in some of the larger towns that we have been trying these past four years to get us see. Our people are here in Ohio, and they are not all in churches of other denominations. I am one Presiding Elder that does not want to see us give in to segregation and discrimination, but feel that we ought not go off and sit down to ourselves without at least being a fly in the ointment or milk of Christian America. Neither do I want to see our Annual Conference smaller, it is not in my mind to belittle the fine work of the Fathers; it is only to remind us that we are living in a day when the cost of living and travel is so much higher than when the Fathers laid the foundation for the present structure, some changes are needed in order that we might continue the growth of our organization in the great State of Ohio. There is much land to be possessed still: Mansfield, Sandusky, Alliance, Lima, Ironton, Portsmouth, Warren, Chillicothe, Newark, Middletown, Hamilton, Marion and Wooster; along with cities like Cleveland, Cincinnati, Columbus, Toledo, Dayton, Akron and Youngstown could have more Zion churches.

II. The Preacher, Poet or Prophet, Which?

Let us make no bones about it, the church is on trial, just as our present Civilization is on trial, for it is one of the institutions that make up our present culture. Therefore accustomed attitudes and habits are being questioned, weaknesses revealed and some new resources discovered. In our preachers, in the Protestant Church, "the man of God" there is much doubt as to what he is, and his place in this modern scheme of the church. Therefore, we deem it wise not to leave you without trying to stir up your thinking along these important lines what is the preacher in our church? What is his place in the total scheme of things? We have made so much in the Protestant concerning "the priesthood of all believers" that one is made to wonder if we know either the place of the priest or the prophet. It is most certainly a true and great phrase when properly understood; but Protestantism, for the major part, having made short shift of the priesthood, failed to understand it. It is not the work of the priest to come to God on his own and/or personal behalf, he comes to God on the behalf of others. We can see then that if every man is to act the part of a priest, every man as he stands before God should plead the cause not for himself but of man. The Reformation so far as we Protestants are concerned has torn the priestly garments from the preacher. For as I see it, from the original point of view the priest in a large sense was a poet. However, with the passing of time specialization occurred. Some leaders in religion became priests, while others prophets. Take the priest, he is a poet of piety; keeping alive the spirit of the past. This is done by cherishing and exemplyfing the forms through which men in yester years have expressed their religious yearnings. He stands and acts out for the congregation with their assistance the great moments and moods of man's life on earth—Consecration of the Child, Receiving into the Fellowship, marriage and burial, the abiding presence of God, and the recurring moods of joy and sorrow, of repentance and forgivenecss. In this way he makes men aware of the significance of their lives, as well as conscious of the fact that their lives are always turning toward God, and that God is with them here and now in the bread and wine, in the sweat and tears. It is true that often the priest became a bad actor and spoke without feeling or sense. It would seem that that is all that the Reformers could see in the priest; so they put the priest out and everything that went along with him, more especially the Negro church. In other words the baby was thrown out with the bath, or the poet and his poetry with the form. We threw out the

rich, and often rotten, medieval world and replaced it with the lean aseptic, intellectual modern world.

The Prophet is none other than the priest stripped one degree lower, and left to be the dull curator of the museum, covered with the mantle of the prophet. That is what the Preacher in the Protestant church is supposed to be, expressing, ideally, as a prophet, he shares in the spirit of his ancient poetic forbears the poetic imagination, sometimes even in poetic language. Seeing life with his discerning eye, he catches the drift of things, sees men and their actions under the aspect of eternity, and thus speaks forth judgment in words "Thus saith the Lord." Whether mistaken or not, he is seeking to see the universal in the individual, eternity in time and God in Man.

The prophetic mantle may seem to fall straight from heaven on one man and not on another, its falling depends in a large measure on social circumstances, on the condition of the church, and on the conception of religion prevalent. While it may be on who the prophet knows, like Isaiah knew Uzziah, to be in the place of worth—big church. However, it is clear that the priest depended upon the prophet to keep ritual and religion in general purified; but it is not quite clear that the prophet also depended on the priest, first for the existence of his vision, second for its recognition by society. There is no doubt that the great prophets of the Hebrews lived in a society that was filled with religion though it was dying out, the ancient forms flowered within their spirits; and when they came to criticise these forms men knew that what they had to say was important whether they agreed with them or not. The priest had seen to it that the people remembered the importance of religion. But today's modern secular turn of mind makes people say that the priest is not important; nor is the church important, nor is the prophet's words of any great value. The preacher finds himself part time priest and/or part time prophet, and not much of either. As priest he is manager of the plant. As prophet he is adviser to the individual, being concerned with individual's personal relationship with God. In an age like ours, specialization is the chief concern, and as we face the future, the prophet is telling us that we have almost specialized ourselves out of existence. Unless we can come again into the spirit of love, unless men once again catch the spirit of Christ, this world of modern advance scientific fire is certainly on its way out. We need both the spirit of the Priest and the Prophet to teach Christ to our day.

All district workers, Missionaries, Educational, Local Preachers, Local Deacons and Elders, I wish to thank you for cooperating with me since receiving the appointment to the Presiding Eldership. You have been great workers, for which we thank God. There is so much that we would like to say concerning the work of our Zion, but time is of the essence. It is our hope that in some small way we have stirred up your pure minds to teach Christ everywhere—in the home and in the Church.

Let us take a look at the work of the Churches of the Columbus District of the Ohio Conference of the Great African Methodist Episcopal Zion Church:

The Churches of the District

It was our hope that the Missions that we started out with five years ago, would have grown into thriving congregations; but we have to admit that this is not the true case. Only one has in a big way moved onward and upward. However, we feel that with a bit of hard work on the part of people, pastors and Presiding Elder, through your prayers and help there will be a better day for these Missions—altho some are still ideas in the mind of some: Grace Mission, Alliance, Ohio—where the Rev. Dr. William Weatherly Howard has sought to give us a Zion church for more than a dozen years; Zion Mission, Wickliffe, Ohio—where the Rev. John H. Wilson was sent to try to bring to fruition the dream of Rev. Sister Alberta Pulley; Lilly Chapel, Cincinnati, Ohio—the desire of the Rev. Paul Hall to show that men can still make dreams come true; Community Mission, Cleveland, Ohio—where the Rev. Joseph K. Blake, one of the fathers in Zion has visioned another church in this great metropolis on Lake Erie for more than a dozen years; and Central Mission, Cleveland, Ohio—where Sister Oma L. Roberson with the help of Rev. Geneva L. Johnson, have tried for nearly seven years to give us another church in that very congested district of the city on the Lake. These have been for the Presiding Elder more than problems, they have been headaches that have in ways brought on sleepless nights and spiritual let downs, as well as holes in his financial purse. Hope grows very dim. And Little Zion, Columbus, the capital city of the great State of Ohio, where the Rev. John H. Cotton has labored and carried on for several years is still a store front, that we believe should move forward now towards a church building. Some changes in these missions with some encouragement from the larger churches in the district and the Annual Conference as

a whole, could have a new day for growth, and could have memberships that we would be proud that we helped.

Greenwade Chapel, Springfield, Ohio—under the leadership of the Rev. Fred E. Johnson has begun to build a fine membership that will one day, I believe make us proud of the help given to the Rev. Josephine Greenwade. However, we would suggest that the people of our Zion churches in Columbus, Dayton and Cincinnati at least once a year for a quadrennium have a Springfield Day when they could carry pastor and people to this church to encourage them, for they have no other Zion churches nearer, that the people who are members may know that Zion people in other cities feel that they are a part of a great connection.

St. Luke, Lincoln Heights, Ohio—where for more than six or eight years we have been trying to build a church, and where the Rev. Zedric W. Coasten is almost at the place to lead us into a new and finished building after four full years of struggling alone has taken unto himself a help-meet, who is helping to push forward the work as she encourages her husband, will we hope see the church as a finished product by Easter of 1956—we hope and pray. Unless this comes to pass, we may not have the fine membership that we ought to have in the growing all Negro-ruled town. It would be a great Christian act on the part of St. James, St. Paul and St. John if they would each take a Sunday afternoon, and with pastor and congregation, go out and help St. Luke complete the roof of that building. It would be of much joy if this was to "come before winter" comes upon them, and Zion would be the prouder out Cincinnati way.

St. James, Cincinnati, Ohio—where the Rev. Nina E. Robinson is pastor and has carried on for over seventeen years, is doing as well as could be expected these days, for they know that they are in the pathway of the city's new development program. However, it is in their hearts and minds to meet the moving city head-on. A new home site has been purchased in the area of the city where so many of our people are moving; and say "we will build God helping us." You have only to talk with this foresighted pastor and people to see that they have a great hope for the future. New members are being added here, and we believe, brethren, that St. James under this Sister is one day going to be one of the best in the city of Cincinnati and in the Ohio Conference.

St. Luke, Cleveland, Ohio—where the Rev. M. L. Flowers has been

in the lead for several years, and where both pastor and people are as thoughtful of the Elder as any on the district, is still on the map. At this point, with careful supervision, I believe that we can have a great Zion church with the right kind of leadership and planning on the part of this Ohio Conference. However, this may mean, as it rightly should, that, the church must come first and foremost, if we are to grow and build in this thickly settled part of the city of Cleveland. We must have here a church of, for, and by the people.

St. Paul, Covington, Ky.—where the Rev. Henry Walker has been carrying on for some twenty years is moving along slowly but surely. They are meeting the debt on the new church with ease, for they are are able to make their plans work. From this point, we need not fear for this church, Pastor Walker and people are working together as a team bringing things to pass.

St. Mark's, Dover, Ohio, the Rev. Clarence Howard is serving as pastor, and we hope that the way things started off that they will continue, for this is a small town when it comes to our people, and we will have to be careful at all times as ministers among the few that we be not used as political footballs. We are to be unifiers rather than dividers of the people. Things look good from here for St. Mark's, for the pastor and his wife are winning the people all over the town to the church. The Sunday School will be heard from in a fine way at the Convention come November. We can see a great team working here also.

St. Peter's Church, Cleveland, Ohio. The Rev. D. R. Miller, pastor, is moving along nicely under the crowded circumstances. For the past three and one-half years, since gathering a congregation, it has been in the minds of both pastor and people to build a new church in this fast growing area of Cleveland. Somehow or other the Conference needs to come in and give them a start, for there is not another church within many blocks of this residential section, and Rev. Miller has been able to convince the people that they should join this neighborhood church. We suggest that we venture out on Faith in God now and begin building.

St. Paul Church, Dayton, Ohio. The Rev. Dr. A. J. Wood, pastor, is on the move upward both in spirit and membership of which we can all be proud. The pastor and people are doing nicely on the debt along with making the church felt in the city. Here, again new members are being added to the church almost weekly. If plans are carried out in completing the kitchen, we will have another church that

can entertain the Ohio Annual Conference.

Bethel Church, Cleveland, Ohio. The Rev. Amos A. Ackerman, pastor. Here is a church that our Bishop and Conference can boast about as we come up to the General Conference next year, for we had been in the building only six months at the setting of the 1952 General Conference. Today there are more than five hundred members, with a full congregation on Sunday mornings. This church can also entertain the Annual Conference. Four years ago come November, when they went into this building there were less than seventy members, this is certainly growing indeed. They are meeting their debt with ease.

Caldwell Temple Church, Columbus, Ohio. The Capital City Temple, so called by the pastor, the Rev. J. Dallas Jenkins, is marching upward and onward. The membership is growing, and the church is more popular than ever before in this city. In our first Quarterly Conference we were informed by the pastor and officers that the parsonage debt would be liquidated before the General Conference meets next May. So from this type of report we know that all is well. This Church and pastor have the missionary spirit, they have seen to it that our mission at Zanesville meets its payments on time, and also that that the Insurance is paid up for this year. This is the spirit we need to have to spread the Ohio Conference throughout the state.

Wesley Temple Church, Akron, Ohio. The Rev. E. E. Morgan, Jr., pastor, is doing nicely. One has only to visit this church on Sunday morning at 9:30 a. m. to see that they are moving forward. Even now more room is needed to accommodate the fast growing Sunday School. It is the same way at morning church service, the people crowd to hear the gospel message from this pastor-preacher. Even now they are preparing to take care of the coming Annual Conference. The new Altar enlargement is beautiful indeed, and makes it all the more suitable for the Holy Communion Service, also giving a more beautiful setting to this fine edifice.

St. John Church, Cincinnati, Ohio. The Rev. Dr. Joseph F. Dunn, pastor, is moving along in a big way also. In our first Quarterly Meeting we were fortunate to have Bishop and Mrs. Martin worship with us at this point. We all were happy to have them share in the service. Mrs. Martin was the Guest Speaker at the evening hour to a fine group of peole. The membership is growing and we hope to see again the St. John that the connection used to talk about. We say this, not forgetting that that great big spirit of connectional mindedness is still there. One has to visit this church to see the large group of men attending the

worship services, the great majority of whom have joined under the leadership of this present pastor, Dr. Dunn.

St. Paul Church, Cleveland, Ohio. The Rev. Dr. Albert L. Fuller, pastor, is still one of the great churches in Zion. The people come in great crowds to wait upon this pastor's ministry. This membership believes in attending worship service, and unless one wants to stand-up, that is if they can get inside the church, one must be ahead of time by at least forty-five minutes to half an hour. The fourth Sunday Morning Radio Program is going over in a big way. Outstanding laymen such as doctors and lawyers are writing and asking for more of the oldtime Gospel.

New Hope, Lorain, Ohio, the Rev. Ellis Clancy, pastor, was our last Quarterly Conference Sunday. And we are happy to report that things are moving along in a very fine way. This is Pastor Clancy's second year at this point and the people are still working with him in a very fine way.

Rose of Sharon Mission, Cleveland, Ohio., the Rev. Esther Smith, pastor. This is a new organization and is making its first report at this District Conference; it was received into the Annual Conference last June. On Sunday, September 18th, we visited this group, and was happily received by pastor and people. They are worshiping in a nice building at 3135 E. 93rd Street, near Kinsman Avenue. We are asking the other churches and missions to visit with these people in order that they might know who and what Zion is in that city. We want them to know that we welcome them in Zion's fold. It is our hope that this mission will grow into a great congregation.

St. Stephen's Mission, Zanesville, Ohio, Brother Leonard T. Coffin, pastor. Thies is Brother Coffin's first year as a pastor, but being from that Zion family of St. Paul Church, Maryville, Tennessee, we believe that he will do a good job. He had started off slow, for Zion has had many setbacks in this city of nearly 50,000 people. However, we have hope still that we may have a good congregation in this once the capital of Ohio.

Again, Thanks for everything. We shall do our best at all times in the task assigned; however, if given a place among the Fathers of the church come the next General Conference, we shall work all the harder to help bring these ideas to full fruitage. Lend us your help, please.

I am yours in Christ,

I. Benj. Pierce, Presiding Elder.

EDITORIALS

The General Missionary Convention is now history. In many, many respects it fulfilled the hopes of those vitally interested in that it was well attended, efficient in the dispatch of business, ably presided over and inspiring. To those on the Pacific Coast this first great meeting of the Church was all that one could expect. It gave our Pacific Area membership a firm glimpse of the Church as a whole and left nothing to be desired insofar as representation was concerned.

Elected to office was a fine corps of officers from the President, Mrs. Abbie Clement Jackson through the entire listing. It is our deep feeling that the Missionary organization can enter a new phase of growth and training which is so much desired. These past four years have been significant in the issuance of literature by the organization and we had barely reached home when a new publication reached our desk—the Program Guide Book for 1955-56.

This Editor left the Los Angeles meeting looking forward to the next one, four years hence. In fact, for some time we have entertained thoughts about this and the General Conference, as important law-making bodies of the church. Perhaps one of our *needed to be corrected weaknesses* is our overwhelming amount of time consumed in making reports of the past four years over against such a brief time in legislating for the future. Until we, somehow, place this important phase of our work in its proper perspective we may look for rough and painful sledding.

Which is of more importance? That which we have done or that which we shall do? Where we have been or where we are going? Trails of the past or roads of the future? Certainly, we should examine with close scrutiny the work of every department, every responsible officer of the church. We should examine them with two things in mind, efficient and meaningful service on the one hand and ways of improving and making more effective this service in the future. We fear that too many delegated representatives of the Church hear and do not hear reports. Fine language, embellished accomplishments have their place but beyond them is a goal still unattained, still beckoning.

To this Editor there is a vital need to find ways and means of getting full reports without consuming one-half the time of the General meetings in listening to them. Since they are printed or widely distributed anyway, it appears to us that prior to the General sessions, say, one week, a special committee on reports could meet and examine closely each one, making notations which would be of general interest to the General meeting and then, merely allow time for questions from the floor after the reports have been examined privately.

As it stands now, legislation occupies the third or fourth place of importance on the agenda of our General meetings, dependent on one's opinion. We have concerned ourselves with the time consuming reports. The second item would certainly be elections and with our evening sessions and moments of inspiration (not worship sessions) we must conclude that legislation comes out third or fourth best.

We hold that such a status of affairs is unfair and dangerous for it leaves too many subjects hazy in interpretation and understanding. It places on the shoulders of the Board of Bishops heavy responsibilities which must take their attention away from other areas of need. The ideal situation allows for 630 delegates or 500 delegates, as the case might be, to leave a General meeting thoroughly conversant with new trends and new laws. So often even on high levels there is confusion as to just what happened or what was meant by this action The result is that probably eight or twelve years elapse before we work out of the confusion on the grass roots level.

The time to prepare for the next General meeting, to our way of thinking, is to begin before the present one closes. The Church spends a large sum of money for these interpretative and directional meetings and we are charged to diligently search for the greatest good.

WHAT'S NEW IN BOOKS

What's new in Books? This is a subject always of interest to ministers. We hope you will not be too surprised or disturbed as you read this section—to find out that we are not, in this issue, talking about books at all but pamphlets—pamphlets which we deem of genuine interest to the hard-working minister.

So frequently we overlook possible sources of aid in our church work, and it certainly is a fact that we need every aid possible. Your National Council of Churches is perhaps one of the best sources of assistance any minister can have. By the way, when you are in New York or Chicago make it a point to visit National Council headquarters. Just browse around and discover just how many expert answers to your problems you can find at your finger tips just for the asking. Now let's look at some of these aids (or aides, for they surely can be just that) we can mention in these few lines.

Have you a leadership problem in your church? Then you will want a copy of An Enlistment Manual For Church Vocations (75c). Are you planning a building program? Then you will be interested in 17 Parsonage Plans (75), The Church School and Parish House Building ($1.50) or Church Building Leadership (30c). Are you interested in ministerial recruitment? Then turn to one of these: A Young Man's View of the Ministry, Why Have Ministers? or Possibly The Ministry.

We have just come from the General Missionary Convention so there should be an increased interest in this field. These can aid you along that line: Be a Rural Pastor, The Agricultural Missionary, The Educational Missionary, The Medical Missionary, The Missionary Nurse, Jobs at Your Doorstep.

We are always interested in doing a better job where our children are concerned. You can find these publications of interest: Design For Teaching, Aim Your Activities at Teaching Religion, Songs Children Like, Books for Children and Their Leaders, What Devotional Books Should Children Have and Helping Your Child Know the Bible.

TOWARD A THEOLOGY OF EVANGELISM by Julian N. Hart (Abingdon-Cokesbury, 1955, $2.00).

If ever there was a time when our minds were turned to this matter of evangelism it is now. You can be well assured if this subject has not occurred to you it has been one of vital concern to church leadership everywhere. Julian Hart in his book Toward A Theology of Evangelism forged a new link in this chain of thought. It should ring a clear bell to ministers of our denomination for we have been occupied with so many vital factors of living that the major interest of the church has gone by the board. Too many of us have lamented the low returns on our employed methods without seeking the cause and formulating a policy. Toward a Theology of Evangelism interprets the mission of the church, the mission of being witness to the truth and love of God. We recommend it to you as one in a series on evangelism.

The Negro and the Schools by Harry S. Ashmore (University of N. C. Press, 1954, $2.75).

Almost uncanny in its timing this book arrived on the scene just about the time that this subject was being discussed in the Press of the Country and, before the Supreme Court of the Nation. While we are a year late in making the recommendation that you secure your copy the actual working out of integration will make this book of extreme value. One section of the book caught our attention immediately and that was the answer to the question What Happens when the races are integrated in public schools? It will aid you no end in facing critical questions along these lines.

Are you planning a Leadership Education School for your church this winter or next spring? Begin your plans early and work FOR success. Your Christian Education Department through the Director of Leadership Education stands ready to aid you in every way possible. TRAINED LEADERSHIP is the best foundation of true evangelism. Without these lay leaders every other effort of the church is practically nullified. A training program over the next five years will work wonders in your congregation, revitalize your church Sunday School, and bring new enthusiasm to your youth and adult groups.

IN AUDIO-VISUAL AIDS

Now that the Fall Conferences are in full swing perhaps this is the time to be thinking about program building in audio-visual aids. So at this time we are calling attention to the new offerings of the Society for Visual Education (Chicago) and their attempts to aid in getting over the Fall series of Church School lessons.

Again we state that we have a definite liking for filmstrips because of their low cost and the possibility of re-une time and time again, such as the showing of them before church school students of different age groups. However, some of these filmstrips are actually geared to definite age groups. However, some of these filmstrips are actually geared to definite age groups so this ought to be kept in mind.

This Editor likes the new series issued in color for the kindergarten-primary set. At the back of every effort should be the idea of introducing the child to a widening acquaintance with the church. S. V. E. has issued three filmstrips designed to do just this. The first is intended to give the boy or girl a clear idea of the function and purpose of the church school. It tells about Tommie as he goes to the church school, visualizing his experience as a kindergarten-age individual. It introduces him to his teachers, the equipment and the things which he will do in the months ahead.

The second of the series has Tommie visiting the Church. It appears to us that all too many times we attempt to show the child in his own peculiar world with no real effort to show the relationship of this world to the whole. Therefore we should welcome this new filmstrip. Not only does this filmstrip pick up Tommie in his Church school but carries him on a visit to the church sanctuary and his attitudes here.

In color as well as are four new filmstrips for the Primary-Junior levels. The first of vital interest to those planning early for Christmas is The Baby King. The three great incidents of this most beautiful of Bible happenings are taken care of in this one filmstrip which is uncommon—the Birth, the Shepherds and the Wise Men.

The second filmstrip seems to go a long way in making more clear the rite of Infant baptism. We are not saying that SVE has made this

a Protestant or even a Methodist project but surely the presentation of the infant Jesus in the Temple can be a jumping off place for an explanation of that which we do in our churches.

In this new Fall series even Thanks giving comes in for its share of new interest. Thih filmstrip is called Thanksgiving With Jesus and is the story of the Feast of the Booths, or Succoth, as it may have been celebrated in the time of Jesus. It appears to us that an increased use of Thanksgiving as a Family Day can, in a measure, restore our Family circle.

And then there is the Feast of Lights With Jesus, or how Jesus might have celebrated the Jewish holiday of Hanukkah, which comes at Christmas time.

The final filmstrip in the series has to do with the Passover Feast and bears the title: When Jesus Kept the Passover Feast. It revoves around the visit of Jesus to the temple at the age of twelve and tells that which He might have done in celebrating this feast. You will want this around Easter time.

Film Time, a publication of the Methodist Church carries several other SVE filmstrips which should be of general interest. We like, for example Protestant Christianity Today. You will want to examine and evaluate the new filmstrips on John Wesley, John Wesley The Founder of Methodism and The Story of John Wesley. Examine these closely before purchase for it seems to us that the one filmstrip on John Wesley (as series of still pictures) may not be as effective as some others.

We like also Sunday Around the World. We agree that this is one of the finest filmstrips for Children and Missions to be found anywhere.

ANNUAL PILGRIMAGE TO HARRIET TUBMAN HOME

We have received our invitation to the Harriet Tubman Home from Bishop Walls and are sorry that the Allegheny Conference sessions will prevent our attendance. But since this Pilgrimage is scheduled we felt this excerpt from the Western Star of Zion (March 20, 1913) would be of general interest.

Harriet Tubman Dead

Her Remains Laid at Rest in Auburn, N. Y.

Bishop Blackwell Eulogizes

Auburn, N. Y. An assemblage of the oldest residents of Auburn and leading colored persons of the state paid the final tribute to Mrs. Harriet Tubman Davis, whose funeral was held this afternoon at the A. M. E. Zion Church. More than 1000 persons sought admission to the church, but half that number had to be satisfied with a view of the body, as the Parker Street house can accommodate only 500.

Eulogies were pronounced by Bishop George Lincoln Blackwell of Philadelphia, Rev. J. C. Roberts of Binghampton, President John P. Jaeckel of the Auburn Common Council, Rev. E. U. A. Brooks, Rev. C. A. Smith and others.

Mr. Smith was almost overcome with grief as he recited the achievements of Mrs. Davis. He said: "I don't care to remain as the chaplain of the Harriet Tubman Home any longer. My mother is gone. I learned to call her mother on the battlefields of Maryland and Virginia. I will feel eternally lonesome. She used to call my wife, the matron of the home, her Good Samaritan."

Bishop Blackwell announced that he came to Auburn at great inconvenience, as he was due to have introduced Colonel Roosevelt to the largest colored congregation in Philadelphia last evening. He said, "If we could grow a race of Harriet Tubmans the world would be secure. The battle she fought for freedom will continue. She sought freedom, physical, intellectual and moral."

Rev. E. U. A. Brooks, pastor of the church, said that Mrs. Davis' last words were: "Give my love to all the churches." He related her experiences with Abraham Lincoln, who sought her counsel on various occasions.

Mrs. Mary B. Talbert of Buffalo read expressions of appreciation of Mrs. Davis' efforts on behalf of the New York State Federation of Colored Women's Clubs, of which she is president, and of the National Association of Colored Women's Clubs of which she is chairman of the Executive Committee.

At the conclusion of the church service the Women's Auxiliary of the Charles W. Stewart Post G. A .R. conducted its service.

BISHOP JOHN W. MARTIN PASSES

Bishop John W. Martin, who served as a bishop of the Church for 31 years passed away in a Chicago Hospital Sunday, October 16th, at 2:00 A. M. Bishop Martin had been in excellent health until a few months ago. The stress of work and his unwillingness to acknowledge his own limitations perhaps contributed to his death. He was laid to rest Thursday,October 20, from the Greater Walters Church of which he was a member.

Bishop Martin is survived by his widow, Mrs. Ola Martin who has worked by the side of her husband as a Missionary Supervisor since he was elevated to the bishopric in 1924. There are also three sisters who survive.

The beloved leader had served for many years as the Chairman of the Board of Christian Education, School and College, was a trustee of Livingstone College, Salisbury, N. C., and of Clinton Junior College, Rock Hill, South Carolina. Just a few years ago a fine gymnasium was built at this school in his honor.

For several years the Bishop had presided over the Michigan, Ohio and Cape Fear Conferences. He was one never to urge or even to desire honor or prestige. Several times in the General Conference he was wont to stifle any attempts to give him a larger field or wider area.

Perhaps one of his greatest contributions to the church was his ability to raise his portion of the budget in the days when the denomination was actually struggling to keep its head above water in the great recession. His Church, his ministry will miss him sorely.